

THE
CHARLESTON GOSPEL MESSENGER
AND
Protestant Episcopal Register.

Vol. XIII.

MARCH, 1836.

No. 144.

ADDRESS TO OUR READERS.

AFTER a temporary suspension of our labours, occasioned by unavoidable circumstances—the Messenger is again sent forth, into the Church. Twelve years have elapsed since it began its office; at which time the Episcopal Recorder was its only companion. The present number, therefore, opens a 13th volume, and it seems appropriate to occupy its first pages, with a New Year's salutation to those who may feel sufficient interest to revive the recollections of an old acquaintance, as well as to others who may be induced to commence an intercourse, to encourage the labours of those engaged to sustain this work. To such, we offer a few introductory remarks, retrospective and prospective.

The original design of this publication, (and that design is ours) was well expressed by its first Editors, in their address of January, 1824. "It is intended to contain essays, original and selected, on moral and religious subjects; abstracts of intelligence, religious and missionary; proceedings of Conventions and Societies, connected with the Church; and generally, every thing relating to the interest and extension of the Protestant Episcopal Church, or explanatory of its faith and worship, which we believe to be conformable to divine truth and apostolic practice. Above all, it shall be our endeavour to make it a means of spreading a knowledge of the Redeemer's kingdom, and *a vehicle of practical Christianity, rather than of theological criticism and controversial discussion.*"

In January, 1827, there was some change in the editorial department. From the address then made, a further purpose was then contemplated; which we recall, in order to adopt it as our own. "It is the well established right (says our own diocesan) of every member of the Church, to think and speak with freedom, on all subjects of legislative provision in our councils. Even after the decision of a majority of these, has made them more or less obligatory, they remain subjects of opinion; and the candid and peaceful expression of that opinion is perfectly consistent with the duty which should bind us all together in the

Church's harmony and order." Concurring in this remark, our pages are open to temperate remarks on any one of this class of topics, and we shall cheerfully extend that indulgence which may be consistent with necessary differences of opinion. May it ever be remembered by Editors and Correspondents, that the only banner we can properly unfurl, is the banner of the "Prince of Peace," and the only victory for which we are permitted to strive, "is the truth as it is in Jesus."

There has always been another object of benevolence proposed by the Editors of this periodical. Their labours in sustaining it have been prosecuted in the midst of peculiarly burdonsome parochial duties; yet these labours have been given without any desire for pecuniary compensation. Its proceeds were pledged to Missionary purposes. We regret to say, that in this respect, it has hitherto failed, almost entirely. The little that has been realized, has been appropriated to the benefit of the "Society for the Advancement of Christianity in South-Carolina." It would scarcely have cleared its necessary expenditures, but for the liberality of the worthy publisher, in requiring so moderate a compensation, and his patience in waiting for its receipts; for which, with his punctuality in issuing its numbers, at the beginning of each month—the thanks of all its friends are due. During the last year, it was sustained almost exclusively by the labours of a single Editor. Towards the close of the year, his health sunk under these and many other duties; and though soon restored by relaxation, he has been unwilling to reassume the responsibility, without a certain prospect of relief from its *chief* burden. Hence it did not appear for the two last months. Meantime the Bishop of the Diocese has felt an anxiety, that the publication should not be lost; and the Ministers of the city have sympathised with him in the desire to have it continued. A Committee has been formed, to contribute their aid to its long established Editor, who is anxious that its character may be improved, its friends increased, and its influence blessed. He hopes that its temporary suspension may have the usual effect of a *vacation* on the Teacher and the Scholars, that of enabling its Editors, and inclining its readers to enter again on their reciprocal duties with new spirit and new success. Those of the Editorial Committee who now offer their first contributions, indulge the hope, that as the facts now disclosed with regard to the pecuniary results of former years have not discouraged them from attempting to accomplish this among its other objects—so the same facts may stimulate the Ministers and Laymen of the Diocese, to procure for us an increase of subscribers. Our labours are gratuitous, our object is Missionary. Our readers may find an inducement and feel a satisfaction

in the reflection, that a part of their subscription, is in fact a contribution to some Missionary claim; which we shall be able to meet, if generally sustained by that Diocese, on which we must depend for our chief support. The last year there were 212 subscribers supplied—gratuitously 36. But how many more copies might be demanded, where there are 1714 communicants, and 2122 adult members of Congregations !!

It is published still in pamphlet form, and issued monthly. We hope, that though, on this account, it is supposed to be less interesting to some, it will be more valued by others. In this form, and each number, including a month entire, it can be more easily preserved and neatly bound, to be retained as a family record of the Church's progress and the world's improvement.

Its name has been slightly altered, for the convenience of distinguishing it from another Gospel Messenger, printed at Auburn, (N. Y.) This name was adopted by our Brother there, at a time when it was supposed that ours was discontinued. We are heartily willing to share with him the name, only distinguishing the *place* to avoid confusion. We hope for more than an identity of name. Indeed, we sincerely desire in reference to all our Church periodicals, that we may bear on our columns an index of that oblivion of party and increase of harmony, which all have observed, and for which all must be thankful. May the dove-like spirit rest on our Zion, its local interests be merged in its common concern, and its members every where be "of the same mind" and "perfectly joined together in the same judgment"—striving together for the faith of the Gospel.

FOR THE GOSPEL MESSENGER.

BISHOP BOWEN'S ADDRESS,

To the Convention of the Protestant Episcopal Church in South-Carolina; delivered on the 10th of February,

Brethren of the Clergy and of the Laity,

The canonical requisition which obliges me to report to you my proceedings, and the business and condition of the Diocese generally, finds me, on this occasion, better prepared than when we last assembled, to render this account with gratified and happy feelings. There at least, is less in the aspect of things to affect us with discouragement, than there, sometimes, has been; and I am, perhaps, even warranted in considering the condition of our Church, in the portion of it committed to me in the Diocesan capacity, as having gained some new advance in the amelioration, which has for many years been gradually progressive. There is now not a Parish in it capable of maintaining a Minister, even with such assistance as the Protestant Episcopal Society for the Advancement of Christianity can afford, which is vacant; one or two new stations of our Ministry, have been added; the state of things in some of the old ones has manifested decided improvement; and I

know of no instance, in which the work, my Brethren have in hand, is neglected or dishonoured. There has, indeed, been sorrow dispensed to us, in the interruption of the health of some valued labourers in the field of pastoral service; but this has been comforted by the perfect restoration of one,* and the encouragement given us to hope, that the other,† of those whose case has afflicted us, will be permitted to resume, in some useful manner, his now suspended work.

It is grateful also, to advert to the progress made in restoring from the ruins over which, in the past year, we were called to weep, the two places of our worship, which were destroyed by fire; and to the happy manner in which the Congregations, pertaining to them, have been accommodated in buildings temporarily provided for their need. To the generous kindness of Mr. Seyle, in giving to the Domestic Missionary Society the free use of his commodious room, we owe grateful acknowledgment. The corner stone of St. Stephen's Chapel, having been laid in a site procured for the re-erection of it, supposed to be more convenient than the former one, which had been given by a venerable female member of our Church, and the foundation already laid, we may promise ourselves to be able to exonerate this kindness of the individual mentioned, before the expiration of more than another half year. The corner stone of the venerable St. Philip's has been also laid, in nearly the same place, (with the exception of 22 feet of the front of its original site, on which it stood, left unoccupied by the new foundation) and the work of rebuilding is in happy progress. Let not our sensibility be withheld from the anxious enterprise of our Brethren. To our continued persevering concern and help, they are indisputably entitled, and above all, to our prayer, that under the affliction to which they have been subjected, they may remain "perfectly joined together in the same mind and in the same judgment"—waiting with firm and patient confidence in him who has permitted them to be afflicted, for the consolation and joy, with which it may be his good pleasure, to recompense their sorrow.

We are to rejoice with another portion of our Brethren, in the happy accomplishment of the work they had undertaken. The consecration of St. Peter's Church, recently opened for its destined uses, under circumstances involving no embarrassment of debt, or other inconvenience, is a fit subject of our gladness of heart towards God, and of cordial sympathy in the happiness of the portion of our Communion whom it chiefly interests.

We have within a few months, had great satisfaction in the setting apart another place for our worship, in Christ Church Parish. The building erected for this purpose, at Mount Pleasant, is a result, not to be contemplated without interest, of the zeal and industry of the aged Minister, now having the charge of Christ Church Parish; and the liberality of the few, to whom it fell to carry into effect, this pious work.

A new Church erected at Wilton, within the year, will soon, it is expected, be ready for consecration.

There is satisfaction, also, in the addition of several to the number of our Clergy; all of whom are usefully engaged in the work of their

* Dr. Gadsden.

† Mr. Cobia.

calling. The Rev. Mr. McKenny, last year reported to you, as officiating in St. John's, Colleton, having since been regularly dismissed, according to the Canon, from the Diocese of Maryland, and received into this, has been recognized as the Rector of that Parish, to which he had before been elected. The Rev. W. W. Spear, Deacon, has been, in the same regular manner received on letters of dismission from the ecclesiastical authority of North-Carolina into this Diocese, and is serving St. Michael's Church, as an Assistant Minister; together with the now aged person, who, for many years, has acted in that capacity; but is by this arrangement, relieved of most of the burden which he had so long borne with cheerfulness and fidelity. Three other Clergymen have been added to our number, by ordination: these are the Rev. Stephen Elliott, jun. the Rev. B. C. Webb, and the Rev. Cranmore Wallace. Mr. Elliott had engaged to serve the Church at Wilton, in St. Paul's Parish; but by the concurrence of my opinion with his own, that a more important field of service was opened to him by an appointment of the Trustees of the South-Carolina College, he has left that station, and entered on the duties of Professor of the Evidences of Christianity and Sacred Literature at the College. It is our joy, common with that of the whole Christian community, that such an appointment has been made and accepted. Mr. Webb is appointed in conformity with the provisions of the 17th Canon, to officiate as Minister of St. Luke's Parish, and Mr. Wallace, is for the present, assisting the Rev. Mr. Trapier, in the combined charge of the Domestic Mission, and St. James', James Island; at the same time that he is engaged in the business of Tuition in this city. Besides the three persons mentioned as Deacons ordained from among the Candidates for Orders in this Diocese, the Rev. Mr. Screven, the Rev. Mr. Cobia, and the Rev. Mr. W. Johnson, have been admitted to Priests' Orders. Mr. Johnson has received, on his application for it, the certificate required by the 4th Canon of 1835, and removed into the Diocese of Alabama. The Rev. M. A. Perry, also has removed from the Diocese; having returned to that of New-York, and resumed his Ministry there. Four persons have been received as Candidates for Orders since the last Convention: viz. Mr. J. Stewart Hanckel, Mr. Robert T. Howard, Mr. Francis Lee, and Mr. John B. Campbell, jun. The number of Candidates now registered in the Diocese, is six.

The Rev. Mr. C. P. Elliott has been elected to the charge of St. Mark's Parish, Clarendon; and the Rev. Mr. Thomas to that of St. John's, Berkley,. The Rev. M. Fowles, who had officiated under a temporary engagement in the last named of these Parishes, has been appointed to serve, in the place of Mr. Elliott, removed to Columbia, the newly organized Congregation at Wilton.

The Church at Greenville, has been advantageously served during the summer and autumn, by the Rev. C. C. Pinckney, under a joint appointment of the Vestry of that Church, and the Trustees of the Society for the Advancement of Christianity. It is expected that he will resume the duties of that station in the spring. The Rev. Mr. William Elliott, who was last year reported as appointed to St. Luke's Parish, has since, by the concurrent consent of the Vestry of that Parish and the ecclesiastical authority, relinquished its service, and accepted an invitation to officiate as an Assistant Minister at St. Paul's Church, Radcliffeborough.

The Rev. Mr. Trapier has resigned the charge of St. Andrew's Parish; and having understood the Vestry to desire my concurrence in their wish, that the Rev. Dr. Adams should be their Minister, such concurrence, was of course, without hesitation expressed. I am since without information of any proceedings had in that Parish.

I have visited, since the last Convention, Trinity Church, Edisto; the Church at Grahamville; St. Helena's Church, Beaufort; St. Helena's Church, St. Helena's Island; St. Luke's Parish; St. Bartholomew's Parish; Sheldon Church, Prince William's; Grace Church, Sullivan's Island; St. James', Goose Creek, and St. Thomas' Church, St. Thomas' Parish. Confirmation was administered at only the first four of these places. At St. Helena, on my visiting it, a small Chapel provided for the accommodation of a summer Congregation, residing at the Eastern extremity of the Island, was consecrated.

An appointment to visit the Church on Hilton Head, was frustrated, by the failure, through mistake, of some necessary arrangements.

It was gratifying to learn on my visit to St. James', Goose Creek, that the so much admired Parish Church of that Parish, was soon to be put under thorough repair. It is a relic of the elder days of the Church in this portion of it, which should be preserved with sacred concern. The Parish is now vacant; nor is encouragement given to expect that the means can now be had of supporting any one as its Minister. There is reason, however, to hope, that in a few years more, a sufficient number of families of our Communion will re-occupy that once populous settlement of them, to admit of the restoration of the offices of the Church there, with promise of usefulness. The spirit is not wanting, I trust, among the few who now are charged with the business and interest of the Church, in that Parish, to do all that is necessary to its recovery from its fallen state. A Lay Preacher has been licensed, with the approbation of the Vestry, to read at the Church, and give instruction to the coloured people, who numerously attend it, whenever it is opened for Divine Service.

Besides the Churches named above, Confirmation has been administered also for the City Churches, in St. Philip's Temporary Church. The whole number confirmed since the last Convention, is 186.

The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, has continued its useful operations in the employment of Ministers on Missionary Service, and in the distribution of Bibles, Prayer Books and Tracts. The Annual Report of its proceedings will soon be ready for distribution. Several Ministers, not otherwise engaged, or not serving particular Churches, have rendered service by my request, under a proceeding of the Society, placing at my disposal a small fund, in a manner as acceptable as disinterested. The Rev. Mr. Perry, the Rev. Mr. W. Johnson, the Rev. Mr. Cook, the Rev. Mr. Webb, and the Rev. Mr. C. P. Elliott, have variously been thus engaged in occasional Missionary Service. A new Congregation having been organized at Edgefield, by an influence happily exerted there, chiefly by the Rev. Mr. Hanckel, I have gladly appropriated to the expenses incurred in visiting it by several of the Clergy, and particularly by Mr. Cook, who remained there some weeks, such means as the Board had subjected to my use.

The Periodical Publication for so many years conducted in this city, has been temporarily suspended by reason of the indisposition of the principal agent of its business. In aid of him, several others will, it is hoped, take up the work, and endeavor to continue it as a useful vehicle and register of Ecclesiastical intelligence, and, as circumstances may require, defender of the interest of Christian truth, as held in the Church of which we are part. With the first of March, the first number of the new series will appear; and my brethren of the Laity and Clergy are respectfully and earnestly requested not to withhold from it their patronage and support. Such a publication is essentially necessary to the Church in our portion of it.

It is proper that I should inform you of the degree in which the intention of the Convention, in passing certain resolutions on the subject of the religious instruction of our slave population, has been fulfilled. The Pastoral letter requested, was prepared as early as the numerous engagements of my time would permit; but when it had been addressed to the several Ministers and Parishes, and was about to be sent to them accordingly, the public mind was thrown into a state, which it was supposed would render it worse than useless to offer its contents to the attention of any, by the discovery of an utterly unwarranted and reckless interference with this description of our population, by the systematic measures of an ill-advised, absurd and malignant philanthropy of abolitionism. How far this conduct, which no consideration of sound religion, or reasonable practical humanity, could warrant, may extend, in interrupting the good contemplated and desired to be done by the religious instruction of the colored population of our Parishes, it is not easy for us yet to perceive. That it has not a little interrupted it, is certain; nor can it easily be seen how the measures referred to, can be made possibly conducive to the moral benefit, or indeed any other benefit, of these people: unless savagism and out-lawry be a preferable state of human existence to that of domestic servitude, under the benign influence of Christian principles and institutions. For any other result of the course by which the public mind has so unhappily been excited, the agitators themselves neither shew, nor could with any shadow of reason anticipate, any scheme of practical provision.

The Catechism for the use of Ministers and Catechists, in giving religious instruction to the slave population, is not yet ready for publication. The preparation of it has been committed to three Clergymen of the city, who have kindly undertaken the task—and have prosecuted it with care and diligence.

You are already, in general, aware, that since we were last assembled, a Triennial Convention of our whole Church, in the United States, has been held. It was not in my power to attend it. Three of the Clerical Delegates appointed, were present at it, and two Lay Delegates. One of these, the Hon. Henry Deas, being at Philadelphia, kindly complied with my request, that he would serve in the place of one of those, who having been appointed at the Convention, could not attend. I cannot forbear to mention, however unacceptable it may be to them that I should, the example of zeal for the Church, which has so honorably been manifested by the Clergy appointed to attend the General Convention from this Diocese. They have gone, and some of them on many successive occasions, at considerable personal inconvenience, and always at

an expense not to be presumed light, when regarded with a reference either to the distance of the place of meeting, or the ordinary amount of the means of defraying expense, of which the Clergy have the command.

Measures of unusual interest were adopted at this Convention. The most prominent and important of these, is that which has made the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, to be identified with the General Convention, and subjected in its operations to a Board of Missions, chosen by that body. That the Missions instituted in the name of the Church, should, with all the business pertaining to them, be subject to the *control* of the Church, in a manner the most direct that circumstances would permit, is obviously of high importance to its own character and interest. That this is better provided for under the new organization of the Missionary interest of our Church, than according to the old, may perhaps safely be presumed. The General Convention represents the whole Church, and may be expected more effectually to embody its views, and enlist its sensibilities, than a Society which, although constituted by the General Convention, could be rendered only imperfectly responsible to it, or subject to its control and regulation. Much as the Church had been indebted to the Society, as it was, for the fidelity, zeal and efficiency with which it had conducted the business committed to it, yet may we more reasonably look for an extension of Missionary enterprize under the change of its Constitution which has been adopted, and a far more general interest taken in its support. Let us hope and pray for such results.

The division of the attention of the Board of Missions between Domestic and Foreign Missions, demanded the institution of distinct Agencies, and Treasuries, and such Agencies are in operation, and such Treasuries opened in the city of New-York, under auspices the most respectable and advantageous that could be desired. All members of the Church in this Diocese, disposed to contribute to either the Foreign or Domestic Fund, may do so by remitting for the first, their contributions, to H. Cary, Esq., for the other, to James Swords, Esq. New-York. I should do violence to the sense I entertain of my duty, where this subject is concerned, should I withhold, on this occasion, the expression of my anxious desire, that Domestic Missions, or Missions within the limits of the United States, should find, though not an exclusive, a systematic priority in our attention and concern. The considerations which justify me to myself in the expression of such a desire, are such as I need not mention to you. I believe you are generally aware of them, and I am unwilling to seem, with an undue urgency, to enforce their claims on your coincidence. I shall rejoice in whatever any of my brethren may be moved to do, for the great interest of religion and humanity, which consists in Christian Missions.

In connection with the subject of Missions, it may be proper that I mention the welcome presence among us, at this time, of the General Agent of the Domestic Committee of the Board of Missions of our Church. We hope that his visit will not be to little purpose; although, in the present state of our community, we are forbidden to expect that any great success can be made to attend the efforts of his pious and amiable zeal.

Other measures of the late General Convention claim specific mention on this occasion. It has been proposed, by a concurrent vote of the

two houses composing that body, to alter the Constitution of the Church, by repealing the 6th article. This is with a view to the constitutional enactment of a Canon, making general provision for the subject of that article, which was reported by a Committee appointed in the House of Bishops. It is proper to bring before you the whole report of that Committee, that you may the better be put in possession of the reasons for the proposed alteration. The article proposed to be repealed, is as follows:

"In every State, the mode of trying Clergymen, shall be instituted by the Convention of the Church, therein. At every trial of a Bishop, there shall be one or more of the Episcopal order present, and none but a Bishop shall pronounce sentence of deposition or degradation from the Ministry, on any Clergyman, whether Bishop or Presbyter or Deacon."

The Committee's report is copied for your information from the Journal of the Convention, in the following words:

"The Committee appointed to consider the subject of the Administration of Ecclesiastical Justice, &c., respectfully report as follows, viz.—

"That in their opinion it is highly advisable that the principle of unity which governs the Church in all her important acts of order and of legislation, should be maintained in the administration of her laws and the decisions of her judicial officers. In the present state of this matter the whole is referred, by the Constitution, to the different dioceses; and neither the General Convention nor the House of Bishops can prevent the evils of contradictory practices and conflicting opinions, nor afford any remedy in cases of actual error. The collisions and complaints naturally arising out of such a system, have not hitherto called for much attention, but the rapidity with which, through the Divine favor, the Church increases, and especially the addition of so many new dioceses, lying very remote from the older and established parts of the Church, and having no opportunity of counsel when questions of law and order arise, seem to demand the immediate recommendation of a system, which shall bring this important part of our ecclesiastical polity within the control of the General Convention, and finally settle us in the same unity in this respect, which we already so happily enjoy in every other. To this end the Committee respectfully advise the adoption of the following Canons:

Canon on the trial of Clergymen.

Sec. 1. In all cases of presentment contemplated by the Constitution and Canons of the General Convention, or by those of the several dioceses, a copy of the charge or charges, and specifications, together with a citation to appear and answer, shall be served upon the party accused, in the manner hereinafter provided, with all convenient speed.

Sec. 2. The regular place of trial, and the office for the records of all ecclesiastical proceedings, shall be the house of the Bishop. But if there be no Bishop, the Standing Committee shall appoint the place for these purposes; and the Bishop, by and with the concurrence of his council of advice, may appoint any place within his diocese for the trial, if there be any special reasons moving him thereto.

Sec. 3. All testimony adduced upon the trial shall be in writing, taken, on due notice to the parties, either by a commissary appointed for that purpose by the ecclesiastical authority, or in the manner of commissions or depositions in civil cases. But this provision shall not prevent the appearance of the witnesses, and the hearing of their testimony on the trial, whenever it shall be preferred by either party.

Sec. 4. Advocates or proctors shall be allowed on both sides, at the pleasure of the parties, provided they are clergymen canonically resident in the diocese, or laymen who have been communicants of some parish of the same, at least two years before the trial.

Sec. 5. The Bishop shall preside upon the trial as judge, and not less than three, nor more than six Presbyters, shall be assessors with him, the names of which Presbyters shall be selected by the party accused out of a list of twelve, who shall be unconnected with said party by relationship or marriage, and can declare that they have not expressed an opinion as to his guilt or innocence. But if there be not so many Presbyters in the diocese, then the Standing Committee shall fill up said list with the names of all the Presbyters therein; and if the accused shall neglect or refuse to make his selection, the Standing Committee shall select for him. On the verdict of the majority of these assessors, the Bishop may rest his judgment in the case, or may, if he think proper, order a new trial. And the sentence which he pronounces shall be delivered and recorded before the rising of the Court. Provided always, nevertheless, that if the Bishop be related to the accused, or if he be a party concerned, he may, with the advice and consent of the Standing Com-

mittee, request some neighboring Bishop to preside upon the trial. And if the diocese be vacant, the Standing Committee shall request the services of such Bishop as they may find most convenient.

Sec. 6. All citations and notices in any ecclesiastical proceeding, whether to parties or witnesses, may be served either personally, or by leaving a copy thereof at their residences respectively; the time between the day of service and the day of appearance being not less than twenty days, over and above the ordinary time required to travel to the place of appearance. And in case there is reason to believe that a Minister, against whom any ecclesiastical proceeding has been instituted, has departed from the United States, or that the place of his sojourn cannot be conveniently ascertained, then it shall be sufficient to have a copy of the citation published three times in some newspaper printed at the seat of government of the State in which he has last resided; and also three times in some newspaper printed at the seat of government of the State in which he is cited to appear, at least six months before the day of appearance.

"The foregoing Canon is recommended to the several dioceses for their adoption, so far as they may see fit to concur with the same.

Canon on the Presentment of Bishops.

"Sec. 1. A Bishop may be presented to the House of Bishops, for any alleged misconduct, by the Convention of his Diocese, the vote of two-thirds of each order, lay and clerical, being necessary for the same; and he may also be presented to the House of Bishops by any three of the Episcopal order; in both which cases the vote of the said House shall regulate the time, place, and mode of trial.

Sec. 2. In all cases of presentment, whether of Bishops or other Ministers, where the party accused shall neglect or refuse to appear, sentence of suspension shall be declared for contumacy; which sentence shall continue in force until the party consents to a regular trial.

Resolved, the House of Clerical and Lay Deputies concurring, That it be made known to the several State Conventions of this Church, that it is proposed to consider of and determine on the propriety of repealing the 6th Article of the Constitution of this Church, at the next General Convention."

The following alteration of the Constitution of the Church, is also proposed to be acted upon at the next General Convention:

"*Resolved*, That the following alterations in the Constitution of the Protestant Episcopal Church in the United States of America, be, and are hereby proposed, and that they be made known to the several State Conventions.

Article 5th to be altered so as to read as follows:

A Protestant Episcopal Church in any part of the United States, or any Territory thereof, not now represented, may, at any time hereafter, be admitted, on acceding to this Constitution; and a new diocese, to be formed from one or more existing dioceses, may be admitted under the following restrictions.

No new diocese shall be formed or erected within the limits of any other diocese; nor shall any diocese be formed by the junction of two or more dioceses, or parts of dioceses, unless with the consent of the Bishop and Convention of each of the dioceses concerned, as well as of the General Convention.

No such new diocese shall be formed, which shall contain less than 8000 square miles in one body, and thirty presbyters, who have been, for at least one year, canonically resident within the bounds of such new diocese, regularly settled in a parish or congregation, and qualified to vote for a Bishop. Nor shall such new diocese be formed, if thereby any existing diocese shall be so reduced as to contain less than 8000 square miles, or less than thirty presbyters, who have been residing therein, and settled and qualified as above mentioned.

In case one diocese shall be divided into two dioceses, the diocesan of the diocese divided may elect the one to which he will be attached, and shall, thereupon, become the diocesan thereof; and the Assistant Bishop, if there be one, may elect the one to which he will be attached; and, if it be not the one elected by the Bishop, he shall be the diocesan thereof.

Whenever the division of a diocese into two dioceses shall be ratified by the General Convention, each of the two dioceses shall be subject to the constitution and canons of the diocese so divided, except as local circumstances prevent, until the same may be altered in either diocese by the Convention thereof. And whenever a diocese shall be formed out of two or more existing dioceses, the new diocese shall be subject to the constitution and canons of that one of the said existing dioceses to which the greater number of clergymen shall have belonged, prior to the erection of such new diocese, until the same may be altered by the Convention of the new diocese.

Strike out the word "States" wherever it occurs in the first and second articles, except where it follows the word "United," in the first part of the first article, and insert in lieu of the word "States" the word "Dioceses." Strike out the word "States" whenever it occurs in the second, third and fourth articles, and insert in lieu thereof the word "Diocese."

Strike out the words "or District" in the fourth article.

Strike out the word "State" in the sixth article, and insert the word "Diocese."

Strike out the word "States" in the eighth article, and insert the word "Dioceses;" and in the eighth article, strike out the words "or State" after the words "every Diocese."

Strike out the word "States" in the ninth article, and insert the word "Dioceses." Strike out the word "State" in the ninth article, and insert the word "Diocesan."

In the Book of Common Prayer, also, it is proposed to make the following amendment :

"Resolved, That it be made known to the Convention of every diocese, that it is proposed to add to the note on the Table of Moveable Feasts, according to the several days that Easter can possibly fall upon, the words "unless the Table gives some day in the month of March for it—for in that case the day given by the Table is the right day."

These proposed changes must, you are aware, after having been submitted to the several State Conventions, be acted on in the General Convention to be held in 1838.

By request of the House of Clerical and Lay Deputies, the House of Bishops have expressed their opinion on the following particulars, and recommended a change of practice conformed to it, viz.: that in "repeating the General Confession, in the Morning and Evening Prayer, the people should unite with the Minister in saying it after him, in the same manner as is usually practised in saying the Creed, the Lord's Prayer, and the Confession in the Communion Service:

"That in those parts of the Liturgy, in which the Minister and people unite in saying the whole, as in the Confessions, the Creeds, the Lord's Prayer, the Gloria in excelsis, the Trisagion, and the last Prayer for Ash-Wednesday, the word "Amen" should be printed in Roman letters, and the Minister unite with the people in saying it; and that in all cases where the word "Amen" is the response of the people to what the Minister alone says, it should be printed in *Italics*: and

"That the Collect and Lord's Prayer before the Sermon, be omitted."

The opinion of the Bishops assembled at the General Convention, is thus, in these particulars, expressed, in compliance with the request of the House of Clerical and Lay Deputies. It is, therefore, expressed as the sense of both Houses, that the adoption of these alterations is expedient. There has been, you will perceive, no enactment of Canon or Rule on the subject—nor has any alteration of the Book of Common Prayer, in its rubrick, been submitted for consideration, and subsequent determination. The Church, in each Diocese, is at liberty to adopt these alterations or not, and each Clergyman, in his place, may be considered at liberty, perhaps, to adopt and act on them as may seem to him expedient. There is, on the subject of them, no law for any Congregation or Minister—nor could any resolution of this body make that obligatory respecting them, which the General Convention has not made so. The question then only is, what course shall we take. It seemed to me proper, early after the adjournment of the General Convention, to advise, that we should defer any action in the matter, until we should meet in Convention. There is great deference due from us all, whatever may be our individual impressions at variance with it, to the opinion which our brethren of all orders, assembled at the General Convention, have

expressed; and uniformity of practice in the conduct of the public service of our Church, should be the object of our unanimous desire.

Among the resolutions submitted, but not acted on, at the Convention, appears the following:

"Resolved, That the Committee on Canons, be instructed to inquire, if any provision be requisite in the 35th Canon, in order to secure the early delivery on the part of a Clergyman, removing into another Diocese, of his letter dismissory to the Bishop thereof, and if so, to report a provision as an addition to said Canon, accordingly."

The 35th Canon here alluded to, was repealed by the adoption of that which is the 4th of those passed at this Convention; and you will probably regret, that no provision like that suggested, was introduced into it. As the Canons now stand, a Minister may, for any indefinite number of years, be canonically resident in a Diocese, in which he never appears, and in whose affairs or interest he takes no part. He may, as an officiating, though not indeed a settled Minister, derive his support from services rendered in another Diocese. It seems desirable, that some canonical provision should overrule this now existing inconvenience and anomaly. The Rev. Mr. Dickinson, still a Presbyter of this Diocese, has, for several years, been residing and officiating in Massachusetts.

The condition of our General Seminary is more and more encouraging to its friends, and honorable to the Church. A Professorship of Ecclesiastical History has been generously endowed in it, by Peter G. Stuyvesant, Esq. of New-York—and another has been instituted by the Trustees, although not yet adequately endowed. This last is the Professorship of Ecclesiastical Polity and Pastoral Theology. The Funds of the Seminary, are still annually insufficient, without parochial collections in aid of them, and this measure has been recommended to the attention of the Church in general, by a concurrent vote of the two Houses of the late General Convention. Four of our Candidates for the Ministry are at present in the classes of the Seminary, and it is expected that another will shortly join them. It may be our reasonably allowed anxiety, that the sensibilities of all our brethren of the Northern and Eastern Dioceses, should be concentrated on its fortunes.

Let us rejoice, brethren, in the improved condition and prospects of our Church. Let us be devoutly thankful for the harmony so generally prevailing within its borders. With fervent supplication, let us implore the continuance and increase to it, of grace and comfort from above.

NATHANIEL BOWEN.

FOR THE GOSPEL MESSENGER.

Messrs. Editors,— In the Report of the Committee on the Theological Seminary to our late Convention, it was stated that the income of the Bishop Bowen Scholarship was not yet adequate to meet the necessary expenses of a Candidate for Holy Orders at the Seminary; and it appears, that the said Scholarship increases slowly, (only by the addition of the income annually to the principal,) no contributions to it having been made for several years past. I have thought, therefore, that the following Essay might have some good effect.

P. M.

A PLEA FOR AID TO A SCHOLARSHIP.

Extracted from a Sermon.

Your charity is solicited to day in aid of a fund, the interest of which will be given to some youth of capacity and piety, with the view of

enabling him advantageously to prepare for the sacred office. The education at our General Theological Seminary, is gratuitous. The income of the Scholarship assists a candidate to defray those necessary expenses, without which he could not avail himself of the very superior advantages of a literary and religious nature, which our Seminary affords. You perceive, then, that consequences of the highest importance, may result from the good feeling and generous liberality which you shall entertain at this time; consequences affecting your beloved country, and the Church of your Redeemer; consequences not bounden by the horizen of time, but lasting as eternity. That you should have a perfect sympathy with the founders of this Scholarship, and that it may become useful as soon as possible, it is only necessary to bring to your view some of the considerations which so interestingly recommend it.

In the first place, you will contribute greatly to the happiness of the individual more immediately concerned. You carry him to a fountain of knowledge to satisfy his wants, and gratify his desires. You give him intellectual pleasures which they can value who have experienced them. You place him in a situation exceedingly favourable for the cultivation of pious affections and habits, sources of joy incomparably more valuable than any other to be had in this world. You gratify his desire to serve God in the Ministry, and surely if man can have a pure, a holy desire, it is this. You open to him the satisfaction which results from promoting the glory of God, and the salvation of man. You may add to his heavenly happiness, for he who is in the largest sphere of usefulness, if faithful, will have the highest degree of happiness in that world where one star differeth from another star in glory. From your charity fund (from that part of your income which I trust you all do sacredly set apart for charity) let us suppose you have determined to provide for the welfare of some worthy youth who has been presented to your notice. We will suppose that the amount which it is in your power to bestow on him is fixed, that it cannot exceed a definite sum. Shall you expend the whole of it in furnishing him with luxurious fare and gay clothing; or shall you curtail the expenses in this line, in order to provide for his education? In the former case, you indulge the desires of his inferior nature, and do no more for him than you would for some favourite animal. In the latter case, you gratify the appetites of his superior nature, and enable him to partake of the "luxury of doing good." You raise him in the scale of being—for "what constitutes the difference between one man and another, but the endowments of the mind." But let us suppose your care extended to his moral and religious improvement. Now you open to him the ineffable enjoyments of virtue and piety. You not only give him an increased capacity for usefulness, but supply him with the motives to serve God and man. You educate him not for earth only but for heaven also. But let us suppose a third case. You prepare him for the sacred Ministry. Here a peculiar and elevated class of pleasures, and the widest sphere of usefulness are placed in his power. If you provided only for his body, and much more for his mind, and still more for his spiritual and immortal nature, he must recognize you as his benefactor. But should he become a faithful Minister of God, how large his debt of gratitude first to a good Providence, and next to his human benefactors. If in

the heavenly state, his heart turns to any mortal, will it not be to you, who under God have done so much for him ?

In the second place. Your bounty on this occasion will contribute greatly to the happiness of the family, and friends of the youth more immediately benefited. Is he an orphan, he has a brother, or a sister, or some other deeply interested in his welfare. A touch at the remotest end of the electric chain is felt through the whole family circle. Think of that father, that mother, whose gray hairs you have brought with joy to the grave ; of those dear sisters and companions, whom you have made so happy, by introducing their beloved relative into the Ministry of their Lord ! It is by such considerations, by reflecting on the wide-spread influence of seasonable liberality, that we especially realize "the words of our Lord Jesus Christ, how he said, It is more blessed to give than to receive."

In the third place. What a blessing to his country is a pious citizen, not only by his conscientious services, but by his example and his prayers ! There is no longer a question as to the beneficial influence on society of the Christian religion. But how does this religion maintain, and extend its influence, except by the instrumentality of enlightened, zealous, and efficient Ministers. It is the purpose of the founders of the Scholarship we are now advocating, (and it must be admitted that the means are very suitable) to promote that " Righteousness which exalteth a nation," and to check the progress of sin which is a reproach to any people. We think, then, that the love of country is on our side to-day. Her prosperity essentially depends upon the knowledge of her citizens; but still more on their moral and religious character, for knowledge is a two edged sword powerful to do both mischief and good.

In the fourth place. Your bounty to-day is all-important to the Church of your Redeemer. Yes, it is his cause especially, which we are pleading. The Minister stands in the front of the battle, and should be well armed to protect the sanctuary. " The sword of the Spirit, which is the word of God," must not be committed to feeble hands, if you would have the Church go on conquering and to conquer. But to drop figure, he should be learned, to expose the errors of infidelity and heresy, and to expound that book which is the oldest in the world. As he addresses not the understanding only, but the will also, he should cultivate the talent of persuasion. Above all, he should be a holy man, an instructor by example as well as precept. Now, at our General Theological Seminary, the education contemplates both learning and oratory; both the understanding and the affections; the duty both of the preacher, and the pastor. The opportunities for advancement in knowledge, in eloquence, and above all, in piety and charity, are of the highest character. They who have come from that school of the prophets have given general satisfaction. Those whom you will be the means of sending there, will, we trust, be equally acceptable, faithful, and useful. And for the Church which you love, what can you do more important than to provide her with a succession of pious and able Ministers ? May I not add, that the Church in heaven is interested in our present subject. As "there is joy in heaven over one sinner that repenteth," will there not be greater joy in the accession of Minister after Minister, and in the triumphs of the Church under God effected by them ? May not some of the Ministers brought forward by you, after

having faithfully served the Church on earth, be called to the Ministry in heaven ? You can place no limits to the effects of pious liberality. It may embrace in its circle earth and heaven, time and eternity ; the Church militant, and the Church triumphant.

Again, If I may permitted to come down to so inferior a motive, consider how much your own prosperity and self-satisfaction depend upon your *conduct to-day*. " For this thing the Lord shall bless thee, in all thy works, and in all that thou puttest thy hand unto." And will it not gladden your heart, in a degree in which few things could do so, to witness this youth (whom you took by the hand, who but for you might have grown up in ignorance and vice, or at least must have been in a very different situation;) now fulfilling the duties of a conscientious, active, successful Ministry in the Church of your God and Saviour ? The very prospect of such a result is cheering. And if you should not live to witness it, you will know of it in heaven, and it will, if possible, add to the felicity of your condition there.

Finally, it may be remarked, that the various inducements of which some apply to one, and others to another charitable object, seem to centre in that now before us. Are you influenced by the consideration of the longer or shorter period of time, during which your bounty is to be effecting good ? This is to do good till time shall be no longer, and beyond it in the eternal state. Does the question, will my charity benefit one or more persons affect your choice, as to its application ? This is to benefit not one, but many candidates for the Ministry in succession, for it is a permanent fund. A preference is due to a charity which contemplates not the mere relief of individuals, but the qualifying them for usefulness ; and such is this, yes, for the highest sphere of usefulness. Charity especially delights to promote the welfare of man's superior nature. She deals bread to the hungry and raiment to the poor, but finds higher satisfaction in satisfying, cultivating and expanding the *mind*. Charity counts it her highest honour that she is permitted to minister to the *spiritual* wants of man, to his moral and religious pleasures, and thus to his final and everlasting happiness. She must then look kindly on those efforts which contemplate the preparation for the sacred Ministry of indigent youths of talent and piety.

You will observe that nothing has been said in this discourse, on the obligation to be charitable. It needs no laboured argument. It is written on the heart, and expressed by a sympathy visible to all men. It is inculcated every day and in various ways by the events of Providence. " The poor shall never cease out of the land." What is this divine declaration but a remembrancer that Providence permits the inequality in human condition, in order to call charity into exercise ; and that he would have the evils of this inequality, which he could, if he pleased, so easily rectify, corrected by the kindness and good offices of the more favoured to their less favoured brother men. The obligation is often and most explicitly declared by the word of God. " On these two commandments, viz. charity to God and charity to man, hang all the law and the prophets." " The end of the commandment is charity." It is the very genius of the gospel for, says our Lord, " By this shall all men know that ye are my disciples, if ye have love one towards another." Let no one think that the love of man can be separated from a true love to God : St. John is indignant at the supposition : he that loveth not

his brother whom he hath seen, how can he love God whom he hath not seen." And St. James—"pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." But it is the less necessary to advert to the inseparability of piety and charity, for the present object is plainly recommended by both—since it is the cause of God in the world, and the best happiness of mankind, to promote which, the ministerial office was appointed: "He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ."

Thus have I endeavoured to show you that the proposed object has a claim on your preference over many other objects of charity. If you are satisfied, "Open thy hand wide unto thy brother, to thy poor, and to thy needy in the land." It is your *brother*, in the interesting season of *youth*, who comes before you to-day, and asks you to assist him to gratify the desire of his soul, to serve God in the Ministry of his Son. It is his poor and needy parents, your countrymen and fellow Christians, who ask you to be kind to their child; to foster his genius, and piety; and to enable him to consecrate his talents and virtues to the service of their God, and your God, of their Saviour, and your Saviour. It is your country needing, greatly needing for her widely extended population, a large number of Ministers, who asks you to favour a charity designed not merely to multiply them, but to render them as efficient as possible. It is your blessed Redeemer, who died on the cross for you, who declined no service, no sacrifice which your welfare demanded; it is he who pleads with you at this time; and calls upon you to open wide your heart and your hand, for the strength and advancement of his Church on earth, and for the joy and increase of his Church in heaven. I will only add that the title of this Scholarship* will furnish an additional motive for its establishment as a proper tribute of respect, esteem and gratitude to one, to whom they are so justly due.

* At the Convention of 1835, the following Resolution was passed: That the Bishop Bowen Scholarship "be and is hereby recommended to the patronage of the members of our Church, so that the amount requisite to render it available, may be obtained as soon as possible." The present amount of the fund is \$2207. It ought to be of an amount for fulfilling its purpose, not less than \$3500.

NOTICES OF NEW PUBLICATIONS.

A Pastoral Letter, on the Religious Instruction of the Slaves of Members of the Protestant Episcopal Church in the State of South-Carolina, prepared at the request of the Convention of the Churches of the Diocese. To which is appended a Table of Scripture Lessons, prepared in conformity with the Resolution of the Convention. By NATHANIEL BOWEN, D. D. Bishop of the Pro. Epis. Church in South-Carolina.

The Duty and Interest of the Church in Relation to Christian Missions.—A Pastoral Letter, addressed to the Members of the Protestant Episcopal Church in the State of South-Carolina. By NATHANIEL BOWEN, D. D. Bishop of the Pro. Epis. Church in South-Carolina.

These pamphlets, with which the Bishop of South-Carolina has favored, not his own Diocese only, nor the Episcopal Church in general, but

the whole Christian public, for they contain sentiments with which "all who profess and call themselves Christians," ought to be familiar, are here named, not to be reviewed, but simply to invite attention to them. We trust they will be generally sought for, and attentively read. Circumstances have given to both the subjects a more than ordinary interest. In connexion with the subject of the first pastoral letter, we would invite attention to the remarks of the Bishop in the address to the Convention, printed in this number, and we do not hesitate to say, that the true state of the abolition question has never been more accurately set forth, nor in more emphatic terms, nor in a more concise manner.

With respect to the subject of the second pastoral letter, if there be any persons who, after due reflection, are inclined to differ from our Bishop, we may be permitted to ask of them a reconsideration of the point, after they have read the concurring sentiments with Bishop Bowen, of Bishop White, "*clarem et venerabile nomen.*" In an article signed W. W. (the well known signature of Bishop White) in the Protestant Episcopalian for February, 1836, we read: "The former (Missions of a domestic character) demand our especial attention; not only by their proximity to us, but because there are innumerable districts of our country, in which there is danger of the cessation of the profession of religion, from the want of opportunities of attendance on its ordinances. Still, against a limitation to this sphere, there stands on record the broad command of our Saviour—"go ye into all the world and preach the gospel to every creature." And in the latest report of the Society for the Advancement of Christianity in Pennsylvania, signed by him as President, we read: "In 1812, when the Society was instituted, there were but 15 Clergymen, and 20 Parishes in the State, and yet the amount contributed to promote its objects, in the first year of its organization, was \$2,700. At this time there are 86 Clergymen, and more than 90 Parishes in this State, and yet it appears, from the Treasurer's Report, that exclusive of a legacy and the interest of a permanent fund, but \$2105 2 cents have been contributed during the past year to its funds, which is about \$600 less than the contributions of its first year."

** "In 1836, when there is no difficulty in obtaining Clergymen, ready and anxious to engage in extending the Church, under the auspices of this Society—when there are several unoccupied and promising fields from whence the Macedonian cry—'come over and help us'—is heard, the Board from a deficiency of means, have been necessitated to withhold its aid, in instances where it has been urgently requested and greatly needed. Indeed it is not improbable but that, instead of enlarging their operations, they may find it necessary to contract them, unless their treasury should speedily indicate that the zeal and liberality of the earliest period of the Society's existence has returned." ** "Now that the general Church has declared to all her members the obligation resting upon them to advance the interests of Christianity, the Trustees respectfully claim from the members of the Church in Pennsylvania, if not all they contribute in discharge of this duty, *at least the first fruits* of their offerings, that they may be enabled greatly to increase their operations in all the various branches embraced by this institution. Although the objects of this Society do not possess the novel interest presented in some departments of Christian enterprize,

yet the serious and intelligent Churchman will recognize in them solid claims upon his zeal and liberality."

The Churchman's Manual: An Exposition of the Doctrines, Ministry, and Worship of the Pro. Epis. Church in the U. States, by the Rev. BENJAMIN DORR, A. M., Rector of Trinity Church, Utica.—J. L. POWELL, at the Missionary Press, Burlington, N. J.; 1835.—Among the many excellent books, which leave all without excuse who choose to continue in ignorance of our Church, we know of none more likely than this, to answer the end designed by its author, of giving "some such compendious view of the Doctrines, Ministry, and Worship of the Church," as may be "put into the hands of those who have neither time nor inclination to read voluminous works, that they may see at once what the Church has taught on these subjects. To such persons, and indeed to every one who would meet with the truth well expressed, and in few words, this Manual may be warmly commended. It represents fairly the Scriptural views of our Church, and in the very spirit of her moderation, avoids defining too positively in doubtful cases, while there is still due distinctness given to the chief doctrines of the Gospel. These are treated with remarkable prudence, the proofs from Scripture being brought forward clearly, and enough being said to satisfy the candid inquirer, that as Churchmen, we have abundant sanction for our tenets in the word of God. "The doctrines of the Bible necessary to be believed," are, according to this author, (p. xv.) "the universal corruption of man, in consequence of the fall of our first parents—the atonement made for every individual of mankind by the Son of God—justification by faith in Christ—sanctification by the Holy Ghost—the necessity of repentance, of faith, a new life—the resurrection of the dead—a future judgment—and eternal rewards and punishments." A summary, which, built as it is on the Scriptures, may be taken as sufficient evidence of the writer's adherence to the simple truth, and will doubtless secure the cordial assent of every real Christian, how diversely soever some may see fit to theorize about things stated here on the highest authority as facts, which, inexplicable as may be the mode of their existence, are not therefore the less unquestionable. Nothing will be found in the volume to perplex any who are content to receive the Gospel as "set forth to us in Holy Scripture," but the humble believer will find within a small compass, the best of reasons for the hope that is in him. The system is built (in chap. 1) on "man's utter inability to do any thing good without God's special grace," and hence is inferred the universal "necessity of a *change of heart*." We are pleased to see this insisted on strongly, not only because it is a precious part of the scheme of salvation, but also, as the Church is here shewn to be in this essential matter, free from all reproach, her standards speaking on this subject with no uncertain sound, and, while not specifying the time or manner of the great change, still teaching, that, unless this spiritual birth be experienced, though not always sensibly, yet in every case really, none can be saved. In pointing out the agents in this great work, the Supreme Deity of our blessed Lord is established on a strong array of texts, as is also the Divine personality of the Holy Spirit, whose influence on the mind and heart is well described in chap. 9. In chapters 6 and 8, the nature of a saving faith is clearly stated, and the question, often so vainly discussed, about

"faith and works," is disposed of with remarkable discretion;—nor is this quality of the writer seen any where more strikingly, than in his remarks (chap. x. p. 99) on the "free will" of man, in connexion with dependance for salvation entirely on God; two truths, of each of which the proofs are easy, but of the way of reconciling which, one with the other, the author, aware of the failure of every previous attempt, has wisely said nothing, preferring to leave the two to rest each on evidence equally undeniable, and equally worthy of our hearty assent.

In the 2d part, is a concise but able defence of the constitution of our Church's *Ministry*, on the ground both of Scripture and of antiquity. In all of this, our friends, in general, will entirely acquiesce, with the single exception, perhaps, of the view taken (p. 127) of the transaction recorded in Acts xiii; which, (notwithstanding the sanction of the great name quoted here) is commonly thought to be not the *consecration* of Paul and Barnabas, but the sending of them on a *special* work soon accomplished, and therefore distinct from that of their apostolical commission.

The remarks (in part 3d) on our *mode of worship*, are in all respects satisfactory, and in some peculiarly good, going over ground, which, though often examined, opens still afresh, at every search, new excellencies of our *Liturgy*; awakening us to increasing gratitude for the privilege of worshipping, by a form so scriptural and admirable. The several portions of the service are here made the subjects of useful comments; and illustrations are interspersed, some of them very remarkable, of the adaptation of this invaluable treasure to the wants of sinners of every class. We have been particularly pleased with the observations on the *Ordinances* of the Church, (in chapters vii. to x.) and would gladly make numerous extracts, were it not that the work is already so much condensed, as scarcely to admit of abridgment, and so closely connected in its several parts, as to render the separation of any thing less than a chapter, not advisable. We had rather commend the work in its entire shape to the notice of our readers, with the assurance that they will find it suited well to shew them distinctly what the Church teaches on all of the matters most important for them "to know and believe to their soul's health." One passage we must give from the chapter on the *Catechism*, in reference to a custom once much more general than of late, but from the salutary effects of which, as witnessed by this author, we are led to hope that it may yet again come into use in every Church of our communion. "The good old practice of catechizing the young *openly in the Church*, has fallen into disuse. "A thorough trial of the experiment in my own parish," says one who is always foremost in enterprizes of this kind,"* in which the children, once a month, are catechized before the whole congregation, has thoroughly convinced me that no exercise can be more engaging to the children, more edifying to the people, or more profitable to the Pastor. "The author," he goes on to say, "can bear his clear and decided testimony to the utility of this practice, from having experienced its beneficial effects in his own parish, where, on the first Sunday of each month—being Communion Sunday—the children assemble in the afternoon in the body of the Church,

* Bishop Doane.

and are there “openly catechized” before the congregation; and parents and children appear equally delighted with the arrangement.” (p. 23.)

Having heard of other instances equally satisfactory, of the revival of this ancient custom, we may commend it to the attention of our brethren of the Clergy, remarking only, that this catechizing is not merely *in the Church, after service*, but *before the whole congregation*.

“*Spirit of Missions.*”—We have the first Number of this new publication, under the auspices of the General Missionary Society. We make no extracts, as we hope every Minister and Parish will obtain it for themselves. We quote respecting it, from the Missionary: “The first number of this important Journal, the organ and vehicle of the Board of Missions, (being that for January, 1836) is published. It contains, besides the introduction, and other editorial matter, a long and interesting letter from the Rev. Mr. Hill, and an extract of one from the Rev. Dr. Robertson, in Greece; communications from Bishops Otey and Kemper, and several of the Domestic Missionaries; a letter from the Domestic Secretary, giving an account of a short tour in the Eastern Diocese; the proceedings of the Foreign Committee, on the subject of African Missions; an abstract of the Rev. Mr. Southgate’s appeal for Persia; a noble proposition from a Layman in the West; the Missionary Constitution, as amended at the last General Convention; the Board of Missions, and its Committees and Officers; and a complete list of Missions and Missionary Stations—making a neat pamphlet of 32 pages, octavo, at the low price of ONE DOLLAR per annum, payable *in advance*. In successive numbers, a full abstract of the proceedings of the Committees for the month, and of the monthly receipts, will be given—thus presenting a *current history of our Missions*, to be issued in time to be read at the Monthly Missionary Lecture. Subscriptions for “the *Spirit of Missions*,” (enclosing the money, with postage paid) will be received at the office of Domestic Missions, 115 Franklin-street; the office of Foreign Missions, 114 White-street; the Protestant Episcopal Press, 46 Lumber-street; and by Swords, Standford & Co. 152 Broadway, New-York: or by Thomas Robins, 96 Market-street, Philadelphia. The first number is sent out extensively and gratuitously, as a prospectus of the work. Future numbers will be sent to *Subscribers only*. The *second* number is printed in part, and will be issued before the 20th of this month. We need scarcely say that the Missionary enterprize especially needs and admits the agency of the press; and the friends of Missions can scarcely do the Board a better service; than in extending the circulation of its record, advocate and herald, “the *Spirit of Missions*.”—Subscribers’ names will be received and forwarded to J. L. Powell, at the Missionary Press, Burlington, New-Jersey, by A. E. Miller, Charleston.

SELECTIONS.

To the Editors of the Gospel Messenger.—The following extract from a late charge of the Archbishop of Dublin, contains sentiments which all sound members of the Church must be glad to entertain as theirs.—Pray insert it in your useful work, and gratify **A CHURCHMAN.**

Speaking of the Church, the Archbishop of Dublin says: "Let it be considered, then, what is the duty of individuals who are members of such a community; of individuals situated, as every member of any Church must, more or less, be situated, as long as man shall continue fallible, and the institutions of human wisdom fall short of unerring perfection. Shall we openly withdraw from the community we belong to, on the ground of its not realizing those ideas of perfection, which no constitution that is, in any degree, of man's framing, ever can realize? Or shall we, though not avowedly, yet virtually, withdrawn from it, by taking no part, and manifesting no interest in its common concerns, till every thing that seems to us an imperfection, shall have been completely remedied? Or again, shall we exert ourselves indeed in promoting the objects proposed, but exert ourselves either singly as insulated individuals, or in irregular combinations, setting at nought the institutions and regulations of the community, and in defiance of its legitimate governors? In all these ways, it is manifest we should be professing concord and Church-unity in words, while we were destroying it by our conduct. We should be maintaining a mere nominal and hypothetical kind of Christian harmony; to be then only displayed in practice, when every part of the constitution of the Church should be modelled precisely according to our own judgment, and our own wishes.

"Far different, surely, is the wise policy and (what in this case comes to the same point) the bounden duty, of each member of any community—and not least, of each member, more especially each Minister, of a Church, which he does not deem so radically corrupt in doctrine or in discipline, as to oblige him to forsake it. It should be his endeavor, in the first place, to avail himself, as far as possible, of all its existing regulations and institutions, towards promoting beneficial objects; and in the next place, to do all he can (not only as a single individual, but in combination with his fellow-members of the Church) in furthering those objects, under the control at least, if not with the aid, of the established regulations, and keeping within the bounds which they prescribe. And if in any case the co-operation of other members, and especially of the regular governors of the Church, in any beneficial measure, shall have been sought in vain, we should regard it as a matter of consolation, that, at least, it has been sought. While we regret the absence of their aid in what we consider a good work, we should secure to ourselves, at least, the satisfaction of feeling that the fault, if there be any, rests with them, and not with ourselves.

"And if, again, we find in any case our useful exertions apparently crippled by what may seem to us the injudicious regulations of the Society, it is for us to deliberate attentively—to reflect solemnly—which is in such a case, the more advisable and the more justifiable side of the alternative; to forego some advantages, and submit to some inconveniences, in obeying the laws of our society, while they continue to be its laws, though they are not such as we fully approve, and though we are taking steps to obtain an alteration of them; or for the sake of some particular benefit, to violate a general obligation, and thus loosen the whole fabric of the body of which we are members, by setting an example of irregularity and disunion. For it is evident that, to adopt this latter course, is to introduce a principle, which each will afterwards apply according to his own discretion, one in one way, and another in another;

and which utterly nullifies all professions of allegiance, subordination and unanimity. Every one must see what an empty name must be that of discipline, in an army, of which each soldier should be ready to obey orders, only just so far as they might chance to fall in with his own views of what was most advisable, and should violate them without scruple, in compliance with the suggestions of his own judgment. And every one, I may add, must perceive how little, in such an army, would avail the valour and activity of soldiers, quitting their ranks at pleasure, and acting, each as his own general, either singly, or in small self-formed bodies of irregular volunteers; and what irretrievable confusion and ultimate ruin must be the result.”—*Archbishop Whately's Charge*, pp. 14—18.

THE CHRISTIAN YEAR.

For nothing do we more admire the services of our Church than for the carefulness displayed that there be no losing sight of the leading doctrines of the faith. It may be said of the Clergy of the Church of England, that they are compelled by the Almanac, if not by a sense of the high duties of their calling, to bring successively before their congregations the prominent articles of Christianity. It is not left to their own option, as it comparatively would be if they were not fastened to a ritual to pass a year without speaking of the Crucifixion, the Resurrection and Ascension of Christ, of the Trinity of persons in the Godhead, or of the outpouring of the Spirit. If they be disposed to keep any of these matters out of their discourse, the Collects bring the omitted doctrines before the people, and convict the pastor of unfaithfulness. A dissenting congregation may go on for years, and never once be directed to the grand doctrines of the Trinity in Unity. They are dependent on their minister. He may advance what he chooses; for he selects his own lessons, as well as his text. An Episcopal congregation is not thus dependent on their minister. He may be an Unitarian in his heart; but he must be so far a Trinitarian to his people as to declare from the desk even if he keeps silent in the pulpit, that the Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity.’ And thus, whatever the objections which may be urged against forms of prayer, we cannot but think that a country without a liturgy is a country which lies open to all incursions of heresy. We obey, then, with thankfulness, the appointment of our Church which turns our thoughts especially to particular doctrines; not at any season excluding their discussion but providing that at least once a year each should occupy a prominent place.—*The Rev. H. Melville.*

THE LATE GENERAL CONVENTION.

Fourteen out of sixteen Bishops, a larger number than were ever assembled before in this country, and an unusually full and respectable delegation of Clergy and laity of the several dioceses, composed the two houses of the Convention. The session continued two weeks during which subjects were under discussion of the very highest interest, and many of them of the most critical and delicate character, for which none of the past legislation of the Church had afforded a precedent, and which many hardly believed could have been urged, without occasioning unpleasant heat of debate, and endangering the peace of the

Church. Nor were those subjects considered without close scrutiny and the most animated argument. Their importance was deeply realized. There was no lack of proponent and respondent speakers, thoroughly participating in the spirit of the subjects, to give two sides to every question and cause their merit to be weighed as accurately as if each speaker had a personal interest in his argument. It was the animation and feeling of continued debate, which gave such special beauty to the kind and affectionate spirit which reigned throughout; and made the harmony with which every decision was arrived at, and the cheerfulness and happiness and brotherly love with which every member departed from the council, to obey and assist in carrying forward whatever had been adopted, the more impressive in its evidence of the entire peace of our Church—of the debt of love we owe to Him who has given this “great calm,” and of the opportunity we now have, as a Church, to grow in grace and promote the Gospel. May the Lord keep us from pride, from self-confidence and self-glorying—from all the snares of peace as well as all the evils of strife. Now especially is the time to *feel that supplication of our liturgy: In all time of our prosperity—Good Lord, deliver us.*” May He who has given us the harmony, teach us why He has given it; and give us grace to keep and employ it; so that instead of becoming more indolent with our talents, because we possess them so quietly, we may “lay aside every weight and the sin which doth so easily beset us, and run with patience the race which is set before us,” striving together for the promotion of the faith of the Gospel.—*Bishop McIlvaine.*

In Bishop Brownell's address to the Convention of Connecticut, we find an interesting paragraph, illustrating what we may call the *Domestic influence* of our new Missionary organization :

“To say nothing of its beneficial influence in carrying the light and the blessings of the Gospel to our destitute brethren, I am confident that it will produce the most salutary effect on the hearts of Christians themselves. The appropriation of a small sum weekly, or monthly, or quarterly, as the case may be, and upon such a principle, is calculated to remind them of their covenant relationship to the great Head of the Church, and of the duties which they owe to him, as well as to their fellow-men. And the bestowment of such sums through the agency of their offspring, admonishes them of the Christian character of their children, and incites them to rear those children “in the nurture and admonition of the Lord.” Upon the minds of children themselves, such contributions for the dissemination of the Gospel, made upon the consideration of their own Christian membership, cannot fail to be highly beneficial, and must prove an important auxiliary in conducting their religious education. Nothing could more effectually impress upon their minds the important truth, that when the waters of baptism were sprinkled on their heads, they were constituted members of Christ and children of God, and that they are amenable to all the duties which pertain to the Christian state. The Sacrament of the Lord's Supper was instituted “for the continual remembrance of the sacrifice of the death of Christ,” and its benefits to communicants are showed forth by the visible symbols of bread broken, and wine poured out. The contributions of money for the promulgation of the Gospel, on the ground

of their baptismal character, may be made a no less striking symbol to children of all their Christian relations. The Church has made excellent provision for the religious nurture of her children; but I sadly fear that the course of discipline which she prescribes, has been too much neglected. Perhaps the error may proceed, in some degree, from the effect of that popular prejudice, which has prevailed around us, of relying more upon some religious excitement for the conversion of children, than upon the efficacy of a Christian education. But, however this may be, the course of our duty is plain: We are to train up our children in the way in which they should walk. And to this end, we have pledged ourselves to teach them, so soon as they shall be able to learn it, what a solemn vow, promise and profession they made, through their sponsors at their baptism; and we are to see that, in all things, they be virtuously brought up to lead a godly and a Christian life. I know of no measure more likely to be blessed to this end, than the engaging their hearty co-operation in the diffusion of that religion, into whose faith they have been baptized."

P O E T R Y.

From the Protestant Episcopalian.

THE CHURCH.

Church of my sires! my love to thee
 Was nurtured with my infancy,
 And now maturer thoughts approve
 The object of that infant love.
 Tokens of thee refresh my eye
 On each rich page of memory:
 The blessings at thine alter given,
 Thy prayers which lift my soul to Heaven
 The monuments that round thee rise
 In tribute to the good and wise:
 The grave, with verdure still renewed,
 As with my constant tears bedewed,
 Where those in honoured slumber lie,
 Whose deaths have taught me how to die.
 And shall I not, with all my powers,
 Watch round thy venerable towers?
 And can I bid the pilgrim flee
 To holier mother than to thee?
 Thy hand shall guide his wandering feet,
 Through fields with flowers of mercy sweet,
 Along the true,* the living road,
 That leads to rest, and Heaven, and God.

* "By a new and living way." Hebrews x. 20.

RELIGIOUS INTELLIGENCE.

Convention of South-Carolina.—This was held on the 10th Feb. and adjourned on the 12th. Present, the Bishop of the Diocese, 27 Clergy, and 26 Lay Delegates. Morning Prayer was read by the Rev. Philip Gadsden, and a Sermon, at the special request of the Bishop, by the Rev. Mr. Dorr, of New-York. Rev. Dr. Dalcho resigned his office as Secretary and Treasurer, which he has held for 16 years. Rev. W. W. Spear was appointed in his place. A vote of thanks was given to Dr. Dalcho,

for his faithful and valuable services. Measures were taken to complete the Bishop's Fund, and a committee were appointed to carry the design into effect. A subscription list was proposed, to obtain an amount of \$40,000—several names were given for \$200 each, during the sitting of Convention. The alterations in the mode of conducting the service, proposed by the General Convention, were adopted. Two Churches were received into union with the Convention. A committee was appointed to inquire into the state of property in the vacant Parishes. Another, to devise and recommend a plan of systematic charity in this Diocese. The Standing Committee of the former year were reappointed. The Journal will soon appear.

Visit of Rev. Mr. Dorr.—We have had the pleasure of welcoming the General Agent of the Domestic Committee, and of aiding, in some degree, his holy object. We hope that his visit will not be without the effect of exciting increased interest in the Churches of our City and Diocese, in behalf of that Society which is now the authorized and efficient instrument of the Church, in diffusing a knowledge of the Gospel. The occasion of the Monthly Missionary Lecture, was deemed convenient for him to present the claims of Domestic Missions to the members of the City Churches. It was held at St. Michael's Church, on Thursday afternoon, Feb. 4. The severity of the weather prevented as large an attendance as might have been desired. A collection was taken, amounting to \$200. To remedy this partial disappointment, a meeting was held on the evening of Thursday, the 11th, at St. Peter's Church, when the Bishop presided, and opened the meeting with prayer and an address. Mr. Dorr then addressed the meeting, after which the following resolutions were offered respectively by the Rev. Messrs. Spear, Barnwell and Young, with addresses on the subjects to which they relate :

Resolved, That by the recent change in the organization of the Domestic and Foreign Missionary Society, the late General Convention has placed the whole subject on a correct basis,—and thus has conferred a lasting benefit on the Church.

Resolved, That we welcome the presence of the Rev. Mr. Dorr, General Agent of the Domestic Committee of the Board of Missions; and though the excitement in our community growing out of the Seminole War, must interfere somewhat with his objects, yet we trust that the impression made by his visit, will remain among us, as an operative principle of future benefit.

Resolved, That the Clergy present, not only of the city but country, will strive to induce their respective Congregations to guarantee to the Domestic Committee of the Board of Missions, an annual specific sum, in furtherance of this interesting object.

A collection was taken at the door, of \$150, and pledges were given, amounting to \$375. A private subscription, by members of St. Peter's congregation, amounted to \$150. Mr. Dorr was welcomed, in a short visit to St. Helena's, Beaufort, where \$350 were subscribed, and a pledge given of \$250, by the congregation, for the support of a Missionary; also \$250 by an individual. Mr. Dorr left on the 12th for Savannah, from which place he writes, that the Church there had contributed \$300.

General Theological Seminary.—The first article in the first volume of the Gospel Messenger, had reference to this Institution. It was then comparatively in its infancy; but has ever since been maturing, with a gradual but healthy growth. Its advantages have been increased, and its numbers multiplied. That its advantages have not been thrown away, is proved by the fact, that of those who have issued from its walls, within this interval of time, not a few are now occupying the most important stations in the Church. We are rejoiced to learn that the Rev. W. R. Whittingham has been added to its faculty, as Professor of that important branch of theological study, Ecclesiastical History. Elevated attainments and exemplary character can hardly find a nobler field of usefulness, than in educating the minds and hearts of so large a body of candidates for the Ministry. The General Seminary is responsible to the General Convention, and as such, is the *authorized instrument* under God, of uniting, defending and enlarging the Protestant Episcopal Church, and of disseminating its truths at home and abroad. It is in fact *our chief Education, Tract and Missionary Society.* This Diocese has 2 Scholarships complete, and one incomplete—the Bishop Bowen Scholarship—\$1500 are wanted to complete it. A committee was appointed by the late Convention of this Diocese, on the subject of the Seminary, who recommended the completion of this Scholarship to the attention of the members of our Church. We hope it may not end here.

St. Stephen's Chapel.—The corner stone of this edifice was laid on the 26th December, by the Bishop of the Diocese, and there were appropriate religious services by him, and an address by the Domestic Missionary, the Rev. Mr. Trapier. We understand the amount necessary for this pious and charitable undertaking, has not yet been obtained, but we trust the deficiency, at least, (\$3600) will not be wanting, nor will it if the usefulness of the former Church, lost by fire, is recollected. The new Church is to be in Anson-street, a location regarded as more favorable than was that of the former Church. Towards rebuilding this edifice, the friends of the poor have contributed \$3110; and there has been received for the old lot, \$3700—making the receipts \$6820—but the expenses have been or will be, for the purchase of a new lot, \$2900, and for the new building (according to the contracts) \$7500, making the expenses at least \$10,400, and leaving a deficit of \$3600, for the supply of which, the reliance must be on the liberality of the members of our Church.

Society for the Advancement of Christianity in South-Carolina.—The Anniversary Meeting was held on Tuesday, the 9th February, being the day preceding the annual meeting of the Diocesan Convention. After Divine Service, and a Sermon by the Rev. Wm. H. Barnwell, Rector of St. Peter's Church, Charleston, the Annual Report was read, and the Society elected the following Gentlemen Officers for the ensuing year:

Rt. Rev. N. Bowen, (ex-officio) President; Hon. Thomas Lowndes, Vice-President; Rev. P. Trapier, Corresponding Secretary; James Jersey, Recording Secretary; Thomas Gadsden, Treasurer; Rev. Dr. Dalcho, Librarian.

Trustees.—Rev. C. E. Gadsden, D. D., Rev. F. Dalcho, M. D., Rev. Paul T. Gervais, Rev. Christian Hanckel, Rev. Wm. H. Barnwell, Henry

Deas, Samuel Wragg, John S. Cogdell, C. J. Colcock, D. Ravenel, Thomas Grange Simons, N. R. Middleton.

Diocesan Sunday School Society.—The Anniversary Meeting took place at St. Peter's Church, on Friday Evening, February 17th. The Reports from the different Auxiliary Schools were read, and a Resolution offered by the Rev. Wm. Elliot, which was prefaced by an address, calculated to awaken Sunday School Teachers to the importance of their duties. After which, other business was transacted. The following table will exhibit the statistics of the Schools connected with this Diocese :

	Teachers.				Aggregate of		Colored School.		
	Male.	Female.	Scholars.	Male.	Female.	Teachers.	Male.	Female.	Scholars.
St. Paul's, Radcliffeboro'	5	17	98	128	22	226	2	9	93
Grace Church, Camden,		5				35			
St. Stephen's Chapel,	4	13			17	69			12
Prince George, Winyaw,					5	25			
St. Philip's,	7	13	63	77	20	140	8		60
All Saints, Waccamaw,	1	3	12	7	4	19			
St. Michael's,	4	9	33	46	10	79	6		40
St. David's, Cheraw,	2	6			8	35			25
St. Peter's,					8	30			4
					94	658	27		234

Reports are due from
 St. Helena's Church, Beaufort.
 St. Helena's Church, St. Helena's Island.
 St. Bartholomew's Parish.
 Prince William's Parish.
 Trinity Church, Columbia.

Prayer in time of War and Tumults.—This prayer among the occasional prayers, in our Book of Common Prayer, has been used in several of the Churches of this Diocese, since the commencement of the Indian hostilities. Appropriate whenever our country is at war, it is particularly so now, as many of our friends and fellow-citizens are among the militia drafted for the protection of our neighbors in Florida.

Lent.—As usual, there will be extra services in our Churches in the city during this Holy Season, viz. Prayers in each of our three largest Churches twice on week days, instead of once, as is the custom during the rest of the year, with the addition of a lecture on those prayer days. The catechizing of the children, both the white and colored, by the Ministers, is also one of the special duties now attended to.

The Present Season.—“Our fathers, when just relieved from darkness and danger, when just assured of power to worship God in purity, without the sacrifice of life itself, felt the reasonableness of following the primitive Church, in resigning at this season all which interfered with spiritual holiness. The service appointed in our Liturgy for the first day in Lent, proves what they deemed to be becoming in Christians on the occasion. To this our eyes are open, and we can not but say, “we see.” But what regard do we shew to an ordinance appointed by

holy men, sanctioned by our present Church, and framed for the honor of God and our own salvation? Are not the temperate enjoyments of quiet society enough to unbend the mind, if indeed it have been so bent on religious exercises as to require such remission? Must feasting, and dancing, and revelry of other descriptions, take their fullest flow, precisely when the apostolic Church of which we are members, calls, in the name of our Saviour, for self-abasement, and mortification, and repentance? There is unhappily a spirit gone forth, which inverts the order of things: which puts the Creator in the second, and the creature in the first place. As long as religious service can be made a handmaid to worldly amusement, in gratification to the eye or the ear, so long it is followed, but when any thing partaking of self-denial is recommended, the voice of fashion, that powerful engine in the hand of the great deceiver, can say with authority that is rarely disputed, "Hitherto shalt thou go, but no farther." While religion can be forced to run parallel with amusement, it is endured; but at the moment when they meet in opposition, the world bears down all before it." * * * "Mankind will not be deterred from setting their pleasures before their duties; from following their hopes of gratification on earth, to the utter shipwreck of the hope which is set before them in the heavens; from becoming lovers of pleasures rather than lovers of God."—*Moysey's Lent Lectures.*

Domestic and Foreign Missionary Society.—We do not suppose it necessary to inform our readers of the change effected in the organization of our Domestic and Foreign Missionary Society. Yet the subject claims some passing remarks. This constituted the chief object of attention, in the late General Convention, whose prominent acts have given such general satisfaction, and whose prevailing spirit has called forth universal gratitude to God. The principles which were recognized in the grand council of our Church, have been hailed with great joy, and its doings celebrated with much eulogium. We need not disparage the past, while rejoicing in the present. We do not say, that our representatives in former Conventions (many of whom attended the last also) were not desirous to spread the blessings of the Gospel through the world. We are not prepared to deny, that all which had been done before, was necessary, to prepare the way for this gratifying result. But certain it is, the subject of Missions never obtained such an interest before in that body. Previously, we had been occupied in perfecting our Canons, explaining and defending our principles: but now, these were regarded only as the armor prepared for the fight, the means best adapted to the end. Now, having strengthened the stakes of our own security, we were to lengthen the cords of sacred influence; and not to rest in perpetuating our salutary discipline, we recognize the duty of executing a high behest—and henceforth the Protestant Episcopal Church is pledged before the world, to be a Missionary Church. Formerly, membership of the Society was only obtained by voluntary contribution: now it is seen, that there is no one exempt from the duty. Every one who has ever been signed "with the sign of the Cross," is bound to contribute to make known the Saviour's name, and either directly or indirectly "baptize all nations." Yet in one respect, it must still be voluntary—in the *discharge* of the obligation which is recognized.

Its constitution is approved, and now its coffers must be filled. It is not the number of its members, but their activity, and liberality, that will give it success.

What have we to do for Missions?—Bishop M'Ilvaine, in his address to the Diocese of Ohio, observes: “Before taking leave of the Missionary subject, I must beg my brethren, and through them, the whole Church in this Diocese, to bear most seriously in mind, what the Lord would have us to do in sustaining the position just taken by our*General Convention. Great responsibility has been assumed—noble principles have been avowed—high expectations have been created ;—but resolutions are not means—principles are not strength. Declarations and desires and committees and agents, and readiness to work, and wisdom to direct, must all be impotent, and the failure must be the more painful, and the collapse of expectation the more ruinous, for this sudden and sanguine raising of the hopes and confidence of the Church—unless the strength of the Dioceses, which is all the strength of the Church for Missionary work, be roused to an effort and a zeal, as much surpassing all former effort and zeal, as the Missionary responsibility and duty just assumed, transcends all else in the past history of our Church. There must be great effort every where, or we shall come far short of present hopes and permanent obligations. I rejoice that it is so—that something is done to task to the uttermost the energies, and try thoroughly the zeal and love of our Clergy and Laity. Our ability will not grow but in proportion as it used, and made to stretch every nerve. Nothing is worse for Churches or individual Christians, than not enough to do, to call up all the Christianity, and employ all the vitality within them. Let me beseech you, brethren, “if there be any consolation in Christ—any fellowship of the Spirit—any bowels and mercies, fulfil ye my joy,” in seeing what the Church has gone forth to do, by giving me also to see that you feel it your duty to go forth in her company with your hearts and prayers, and all the friends you can assemble from your flocks, to hold up her hands “in the wars of the Lord.”

Discouragements in China.—Every thing relating to the condition of China, must be interesting to us, if we remember that two young men have gone out from our communion within the last year, to labour in that vast field—It was supposed that every barrier, which had formerly prevented the ingress of Christian knowledge—was now thrown down. But circumstances recently disclosed, seem to intimate, that patience as well as zeal is to be exercised in behalf of this enterprise. We quote from several periodicals, a letter, which all should read. Having read it, we should not regret that our Chnrch has put forth premature endeavour, but pray to the great Lord of the Harvest, that every obstacle may be removed; that his servants may not be obliged to stand idle, in sight of the field in which they desire to labour; that His own word, which they wait to preach, “may have free course, run, and be glorified.” They are gone to do our work, to execute our trust, let our prayers follow them, and draw down a blessing from on high—and in due time, they shall reap if we faint not.

The American Seaman's Chaplain at Canton thus writes:—“There is a fair beginning made in the great and long needed work, of getting the holy Scriptures to these people in readable Chinese. If these men

all continue, and God prospers them, we may reasonably hope in a few years to see the whole revised, and made as readable as the present state of their knowledge will admit. But while there is much that is cheering in this, yet in other aspects there is indeed nothing to be seen, except with the eye of faith, that is promising of good. I see in the American papers the idea held out that China 'is all open,' and the like. How much would the writers of such statements be surprised, to come here and find us at this moment doing nothing at all, and able to do nothing at all, either in the way of preaching or distributing books to the people. None of the missionaries dare give away a book, either at Canton or Macao. And it is found impossible to procure a vessel to go along the coast for the purpose of distribution, because some are afraid of the Chinese, and others are afraid of an unknown coast, and all ask so much money.

"It appears that the distribution of books on the coast, and the great increase of opium-smuggling here, has at length drawn forth a memorial from the governors of Fuh-keen and Che-keang to the Emperor against them, and that the Emperor is rather severe in his reply. The officers of Canton were ordered to search for the traitors that aided the foreigners in making books. This search threw our Chinese workmen into a great panic, the printers buried some books in the ground, and hid some books already struck off; the teachers fled and have not returned; the Hong merchants were busy in inquiring of the foreign merchants, and sent men to watch the doors of the factories (dwellings of resident foreign merchants) to detect any Chinese traitors—but all appears to have failed hitherto, and the trouble is subsiding. * *

"It is true, this is not so favorable an account as you would expect; but before this letter is half way to you, it is very likely the state of things will be better again. There is no foretelling here, from year to year, what to expect. People with you should not be so sanguine because of a little success, when before they fairly begin to rejoice, the aspect of things changes. We cannot at any time depend on partial advantages that may be gained, we must depend on the unfailing power and sure word of our Almighty Redeemer. Great, great, you may depend, beyond example, must be the labor and faith that God will call into exercise in converting China to himself. When I have thought of the probability that the way might be temporarily shut up, and that it might again be declared 'China is inaccessible,' my heart has been deeply pained with the fear, that much of the cheering interest now felt for China, may die away. Yet why should it? If it be of God, it will not."

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Diocese of New-York.—The Church there seems to keep pace with the increasing population, enterprise and wealth of the State. The 50th Annual Convention was held in October of last year. The statistics of so large a portion of our Zion, must be interesting to all. 8 Churches consecrated; 10 new Parishes admitted; 2600 Baptisms, of whom 290 Adults; 7500 Sunday Scholars reported from 63 Churches; 643 Confirmed; 12 Deacons and 20 Priests ordained; 1100 Communicants added, making 10,600 in all; 46 Candidates for Orders, of whom 22 are in the General Seminary; 198 Clergy; 215 organized Congregations. Total amount of contributions for religious Charity, \$60,000.

Diocese of Michigan.—A meeting of the Bishops was called to assemble in Philadelphia, on Wednesday, the 10th Feb. for the purpose of considering and acting upon the application of Michigan for the appointment of a Bishop, according to the provisions of a special Canon passed at the recent General Convention. In consequence of the meeting having been called at a season so unfavorable for travelling, only *five* of the Bishops were present. And the result of their deliberations was, that a majority of the House of Bishops not being present, agreeably to the fifty-third Canon, there was no quorum, and consequently no competency to act. No appointment, therefore, was made: and none will be until the 21st of June next, to which they agreed to postpone all further proceedings. The decision of the Bishops had no reference whatever to the estimable Clergyman who, it was understood, was unofficially and privately the choice of the Diocese of Michigan. Indeed, the private letter signifying that wish, was not even permitted to be read before them. They acted solely upon the conviction, that they were not authorized to proceed without a majority, which is *nine*.—*Epis. Recorder.*

Society for the Advancement of Christianity in Pennsylvania.—We quote from the *Churchman*, some facts contained in the 24th Annual Report of this Society, which have surprised us, as well as himself. “21 Missionaries are in its employ, supplying nearly one half the Congregations in that Diocese. The State presents several unoccupied and promising fields, yet this Society, so far from being enabled to enlarge its operations, and employ several Clergymen who are ready to go into the field, finds itself unable to sustain those already employed.” We may well ask, “how can these things be?” when the chief city of that Diocese is doing so much, and resolved to do more, *abroad*? The true Missionary feeling can no more suffer us to disregard the opportunities near at hand, than it would confine our interest to these alone. While the Church is enlarging the sphere of her benevolence, let her not forget that there is a *Scylla* as well as a *Charybdis* to be avoided. Let those especially who are the advocates of public enterprize, be examples of domestic faithfulness; or they will injure the cause they love. It matters not, that “the objects of these Home Societies do not possess the novel interest presented by some departments of Christian effort; the serious and intelligent will recognize in them solid claims upon their zeal and liberality.” In this Diocese, we have a similar Society; it is opportune to inquire, whether we may not be exposed to the same danger, and need the same admonition. Let not the enterprize of Foreign Missions be wounded in the house of its *friends*, by their neglect of due provision for their own household.

Bishop Ives.—We congratulate the sister Diocese on receiving once again her beloved Bishop, and in restored health. Less than a year since, he left his flock, and without a probability of ever seeing them again on earth. We acknowledge the goodness of God, in sparing him to return to health and labour.

MARRIAGE.

MARRIED, on the 29th Feb. by the Right Rev. Dr. Bowen, the Rev. B. C. WEBB, of St. Luke's Parish, to ALISON, 3d daughter of Joshua Lockwood, Esq. of this city.

OBITUARY.

DIED of Consumption, on the 3d of Feb. at San Pedro, near Matanzas, Island of Cuba, JACOB LAWRENCE VALK, in his 23d year, a young man of amiable manners, remarkable for his Christian piety and purity of character. Esteemed and beloved by all who knew him; his early removal from this transitory life, is a bereavement which his fond parents, and relations and friends, will long regard as an affliction of more than ordinary character.

DIED, at the same place, on the 19th of Feb. of Consumption, the Rev. WM. L. KEESE, of the Diocese of Connecticut. He kindly gave pastoral attention to the Gentleman named above, and thereby promoted his condition and edification on the bed of death. "Blessed are the merciful, for they shall obtain mercy."

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Nath. Bowen, D. D. Bishop of South-Carolina.—On Friday, January 1st, 1836, in St. Michael's Church, Charleston, Mr. Cranmore Wallace was admitted into the Holy Order of Deacons.

By the Right Rev. James H. Otey, D. D. Bishop of Tennessee.—On Sunday, Nov. 21, 1835, in St. Paul's Church, Franklin, Tennessee, the Rev. John H. Norment, Deacon, and the Rev. Nathan Watson Munroe, Deacon, were admitted into the Holy Order of Priests.

By the Right Rev. Benj. T. Onderdonk, D. D. Bishop of New-York.—on Sunday, Nov. 29, 1835, in St. Paul's Free Church, Brooklyn, Mr. Charles Jones was admitted into the Holy Order of Deacons.

By the Right Rev. A. S. Griswold, D. D.—On Sunday, Dec. 20, 1835, Mr. Ward, late a Pastor in a Congregational Church in Hillsborough, New-Hampshire, was admitted into the Holy Order of Deacons: and on Thursday, Dec. 10, 1835, the Rev. Samuel G. Appleton, Deacon, was admitted into the Holy Order of Priests.

By the Right Rev. T. C. Brownell, D. D. Bishop of Connecticut.—In Trinity Church, New-Haven, on Friday, Nov. 20, 1835, the Rev. Edward Ingersoll, and the Rev. Lorenzo T. Bennet, Deacons, were admitted into the Holy Order of Priests.

By the Right Rev. H. U. Onderdonk, D. D. Assistant Bishop of Pennsylvania.—On Sunday, Jan. 3, 1836, in St. Paul's Church, Philadelphia, Mr. John Linn M'Kinn, was admitted into the Holy Order of Deacons.

By the Right Rev. James H. Otey, D. D. Bishop of Tennessee.—The Rev. Mr. Matthews, of Tuscaloosa, Ala. Deacon, was admitted into the Holy Order of Priests.

By the Right Rev. Benj. B. Smith, D. D. Bishop of Kentucky.—On Nov. 29, 1835, in Christ Church, Lexington, Mr. A. A. Willis was admitted into the Holy Order of Deacons.

CONSECRATION OF CHURCHES.

By the Right Rev. B. T. Onderdonk, D. D. Bishop of New-York.—St. John's Church, Monticello, Sullivan Co. Nov. 24, 1835. St. John's Church, Kingston, Ulster Co. Nov. 24, 1835. Christ Church, Bristol, Nov. 24, 1835.

By the Right Rev. T. C. Brownell, D. D. Bishop of Connecticut.—St. Peter's Church, Oxford, Oct. 16, 1835. St. Thomas' Church, Danbury, Nov. 26, 1836.

By the Right Rev. Geo. W. Doane, D. D. Bishop of New-Jersey.—St. Matthew's Church, Jersey City, Nov. 26, 1835.

Pro. Episcopal Society for the Advancement of Christianity in South-Carolina.

The Treasurer reports

Rec'd per Rev. Mr. Hanckel, a donation from an unknown person,	- - -	\$5 00
Do. do. do. from Robt. A. Martin,	- - -	5 00
The following new members have been added to the Society, paying \$5 each,		
Rev. W. W. Spear,		Rev. J. H. Fowles.
One Life Member, Rev. C. C. Pinckney, Jr. paying	- - -	\$50 00
A Collection at Trinity Church, Columbia,	- - -	80 87

CALENDAR FOR MARCH.

6. <i>Third Sunday in Lent.</i>	28. <i>Monday before Easter.</i>
13. <i>Fourth Sunday in Lent.</i>	29. <i>Tuesday before Easter.</i>
20. <i>Fifth Sunday in Lent.</i>	30. <i>Wednesday before Easter.</i>
25. <i>Annunciation of the Virgin Mary.</i>	31. <i>Thursday before Easter.</i>
27. <i>Sunday before Easter.</i>	

Errata.—Page 24—29 Clergy, and 31 Delegates attended the Convention.